Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

[From Jones's Biography.)

BIOGRAPHICAL NOTICES.—NO. XXIX.

WILLIAM CHILLINGWORTH.

William Chillingworth, a divine of the church of England, celebrated for his great acquirements and skill in defending the protestants against the papists, was the son of William Chillingworth, of Oxford, and born there in 1602. After attending a private grammar school, where he received the rudiments of a classical education, he was admitted of Trinity College, and chosen scholar, June the 2d, 1618, and fellow, June the 10th, 1628, having taken the degrees of Bachelor of Arts and Master of Arts in the regular way. He did not confine his academical studies to theology, but also distinguished himself as a mathematician, and cultivated poetry. Metaphysical and religious casuistry, however, appear to have been his favorite pursuits; and Lord Clarendon, who was particularly intimate with him, celebrates his rare talents as a disputant, and says, "he had contracted such an irresolution and habit of doubting, that, by degrees he grew confident of nothing" This sceptical disposition laid him open to the arguments of a Jesuit, who persuaded him that the church of Rome, in establishing the authority of the pope, as an infallible judge, afforded the only means for ascertaining the true religion. Unable to unravel this sophism, and detect its fallacy, Chillingworth gave up his principles, and went to the Jesuits' College, in Flanders, where he proposed to write a vindication of his motives, in turning Catholic. A letter from his friend Dr Laud, then Bishop of London, induced him to believe that he had acted with too much precipitation; and, after a short stay abroad, he returned to England, in 1631. He now repaired to Oxford, and resumed his studies; reinvestigated the points of controversy between the churches of England and Rome; and on conviction of his error, again professed the Protestant faith. He wrote several pieces to justify his return to the church of England; and, among others, he signalized that event by his celebrated work, entitled, "The Religion of Protestants a safe way to Salvation," first published in 1637, as an answer to a treatise against the protestants, written by Edward Knott, a Jesuit. Some scruples of conscience relative to signing the thirtynine articles, prevented Chillingworth for a time from obtaining church preferment. He particularly objected to the damnatory clauses in the Athanasian creed; and he wrote a remarkable letter to Dr Sheldon, afterwards archbishop of Canterbury, in which he declares his resolution to endure any extremity of indigence, and the displeasure of his friends, rather than make a declaration which his conscience could not approve. His scruples, however, were so far overcome, that he made the subscription in the usual form, on being promoted to the Chancellorship of Salisbury, with the prebend of Brixworth annexed, in July 1638. Wood, in his 'Athenæ Oxoniensis,' says, he subsequently obtained the mastership of Wigston's hospital at Leicester; and in 1640, he was deputed proctor to the Convocation from the chapter of Salisbury. On the breaking out of the civil war, Chillingworth joined the king's party, and employed his pen in a treatise "Of the Unlawfulnes of resisting the lawful Prince, although most impious, tyrannical, and idolatrous." This ultra-loyal tract, as it was thought by many who knew of it, was not printed. But he did not confine himself to literary efforts in support of the royal cause, having at the seige of Gloucester, in 1643, acted as engineer. His classical reading suggested to him an imitation of some Roman machine, for the attack of fortified places; but the approach of the parliamentary army prevented the trial of this contrivance against the walls of Gloucester. Not long after, he retired to Arundel castle, in an ill state of health, and was made prisoner on the surrender of that fortress to Sir William Waller. Being removed at his own request to Chichester, he died in the Episcopal palace, in January 1644, and was interred in the cathedral. He published sermons and other theological works, of which the best edition is that of Dr Birch, in 1742.

Chillingworth was indisputably a man of extraordinary abilities, and a most consummate master of the art of reasoning. He was pious and candid, a lover of truth, and possessed of great moderation and good nature. Anthony Wood, after telling us he had great skill in mathematics, adds, "He was a subtle and quick disputant, and would often put the king's professor to the push." Hobbes, of Malmesbury, would often say, "that he was like a lusty fighting fellow, who drove his enemies before him; who would often give his own party small back-blows; and it was the current opinion of the University, that he and Lucius, lord Falkland, had such extraordinary clear reason, that if the great Turk or devil were to be converted, they were able to do it. He was a man of little stature, but of great soul; which, if times had been serene, and life spared, might have done incomparable service to the church of England. Mr Locke had a great esteem for Chilingworth's writings, and strongly recommended the perusal of them. Having remarked that the art of speaking well consists in two things, namely, perspicuity and right reasoning, and proposed Dr Tillotson as a pattern for the attainment of the art of speaking clearly, he adds, "Besides perspicuity, there must be also right reasoning; without which, perspicuity only serves to expose the speaker; and for attaining this, I should propose the constant reading of Chillingworth; who by his example, will teach both perspicuity and the way of right reasoning, better than any book that I know." Lord Clarendon, in his account of his own life, after having remarked of the celebrated John Hales, that he was one of the least men in the kingdom, and one of the greatest scholars in Europe, proceeds to observe, that "Mr Chillingworth was of a stature little superior to Mr Hales; but a man of so great a subtilty of understanding, and so rare a temper in debate, that as it was impossible to provoke him into a passion, so it was very difficult to keep a man's self from being discomposed of his sharpness, and quickness of argumeut, in which he had a rare facility, and a great advantage over all the men I ever knew. He was a man of excellent parts, and of a cheerful disposition; exempt from all kind of vice, and endued with many noble virtues; of a very public heart, and an indefatigable desire to do good."

[From the Christian Reformer.]

NOTES ON PASSAGES OF SCRIPTURE.

"— as I would not trespass on the freedom of inquiry in another, I only request the same indulgence for myself."—DR JOHN JEBB.

Isaiah xxxiii. 24: "— the inhabitant shall not say, I am sick: the people that dwell therein, shall be forgiven their iniquity."

It is true according to Bishop Lowth's comment on this language, that, in the scriptures [the Hebrew scriptures,] "the forgiveness of sin" often "means the removal of a disease." This, however, is not the "principle" on which I explain our Saviour's reasoning with the Jews [Mark ii. 9]: "Whether is it easier, to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, take up thy bed, and walk?" Our Lord's argument does not turn on any merely verbal resemblance, or identity, in these two forms of speaking: it depends on the mutual similarity of these assurances, and these acts, when considered as alike demonstrative of his divine authority. He claimed and exercised the delegated power of forgiving sins: he claimed and exercised a power, also derived, of working miracles. His performance of a miracle shewed that he had a commission to pronounce forgiveness, in cases where forgiveness was at once needed and admissible.

Luke i. 2: "Even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word."

Dr E. Harwood thinks that in "composing and publishing an exact and minute account" of our Saviour's public life, Luke "was precisely in the same situation as the historian Thucydides, who acted for some time in the Peloponnesian war, which he relates, and who tells us, almost in the words of St Luke, that to qualify himself for publishing to the world a circumstantial and accurate detail of its great transactions, he had made the most diligent and particular inquiries with the utmost fidelity concerning every incident."

Not "precisely in the same situation:" for, as Dr H. states, Thucydides bore individually some part in the "war which he relates;" while Luke was not himself an "eyewitness and minister of the word," but only selected and arranged those narratives of Christ's public life, the genuineness of which he had fully ascertained.

Luke vii. 11: "— he went into a city called Nain," &c.

Schleiermacher considers it as "the most remarkable circumstance" in the history of this miracle, "that it appears in no other evangelist." I conclude, however, from chap. viii. 1, that the apostles were not present on the occasion: and the fact will in part, explain this silence of Matthew, Mark and John.

Acts i. 16, ii. 29, 37 [and many other passages], "Men and Brethren."

It should be, "Brethren." There is a form in some degree similar in Acts xvii. 22, "Ye men of Athens" ["Athenians"]. I judge it to be likely that the phrase, "men and brethren," found its way into the English Public Versions from Luther's translation of the Bible.

Acts xxiii. 21: "— more than forty men." In editions of the R. V. of 1666, 1676, &c. "mo than forty men," or "moe."

The same obsolete Saxon word may be seen, in many parts of the Bible, in the old copies of the translation still in use. We likewise find examples of it in *Percy's Reliques of Ancient English Poetry*, &c. Every vestige of the kind should be carefully removed from those translations of the scriptures which are made into our native language. Grammatical and verbal correctness is requisite to perspicuity. I am the cordial friend of minute accuracy in whatever regards the sacred volume: not because any single instance of such accuracy may be of great weight, but because *the habit* is of high necessity and advantage—because the aggregate benefit of a considerable sum of these instances might be valuable beyond the result of any other application of the art of criticism.

Hab. vi. 12: "— the followers of them who through faith and patience inherit the promises."

According to Mr Pierce's paraphrase, "imitators of the Gentile converts." Nevertheless, the scope of the epistle, the class of individuals for whose immediate benefit it was framed, and the nature of the writer's argument, forbid my concurrence in this interpretation. By "them who inherit the promises," I rather understand, "the patriarchal ancestors of the Jews."

Mr Peirce appeals to the 17th and 18th verses, and explains them of the Christians from among the Gentiles. Now the author of the epistle was, undoubtedly, a Jew; and "the heirs of promise," ver. 17, were those of every nation who possessed the faith of Abraham; and they who had "fled for refuge," &c. ver. 18, among whom the writer includes himself, were, evidently, men of the same description "with the heirs of promise" —that is, they were not Gentile believers, specifically and exclusively. Nor perhaps is it quite the same thing to be the *heirs* of promise, and actually to *inherit* the promises. *Hope* characterized the *heirs; enjoyment, acquisition*, the *inheritors;* and the notice of Abraham, in ver. 13, appears to indicate that the father of the faithful and the succeeding patriarchs of his family were immediately in this author's thoughts.

I admit that, in Rom. x. 9, xi. 11, the apostle Paul aims "at provoking the Jews to jealousy," by a representation of the case of the Gentile Christians. But I ask, Whom of the Jews? The answer must be, those who altogether refuse the gospel; not Jews who had embraced the faith of Christ, and yet were in danger of apostacy—and such, and such alone, were *the Hebrews* addressed in this epistle. Even assuming, therefore, that Paul wrote both letters, there is still a very material difference in the situation of the bodies of persons for whom they were severally drawn up. Nor do these *Hebrews* seem to have been particularly connected with Christians of Heathen descent. Throughout the epistle, I discern no unquestionable reference to Christians of this origin. I am further of opinion that any such reference would have been singularly offensive to the *Hebrew* believers; and, most of all, that the exhortation to *follow* the Gentile converts, would have defeated the author's purpose. It is clear that an overweening attachment to Judaism marked these individuals, both separately and collectively. Hence every argument, every illustration, every image, every allusion, is entirely *Jewish*. Indeed, the precept, "Be not slothful, but followers of them who through faith and patience inherit the promises," is, as it were, but the *text*, on which we have a copious, beautiful and instructive *comment* in the eleventh and twelfth chapters.

James iii. 11: "Doth a fountain send forth at the same place sweet water and bitter?" [salt].

It should be, "from the same vent," or "opening." The common rendering is vague and general, and does not exhibit the picture presented by the apostle.

[From Dewey's Fast Day Sermon.]

THE CHOLERA A BENIFICENT VISITATION.

"When thy judgments are in the earth," saith the Prophet, and surely when such judgments are in the earth, "the inhabitants of the world will learn righteousness."

And if they are to learn righteousness, or if this going forth of the pestilence is fitted to teach them, then I am prepared to take another step, and to say, that it is a beneficent visitation. If you doubt whether your ears hear me rightly, I repeat it, and say it is a *beneficent visitation*. I confess that I do not partake of the unmixed and supreme horror, which many feel at this disease. There is another calamity, another curse, which, as I believe, it is designed to remove, and which impress me with greater horror. The cholera, I am firmly persuaded, will prevent more suffering than it will occasion. The woes of unrestricted intemperance in this country for ten years, would be far greater than the woes of a ten years' plague. I cannot pray, therefore, without the most careful qualification, and the most guarded submission, that this pestilence should depart from our borders. I dare not say, it is best for us that it should depart. I dare not absolutely pray for the removol of this disease, any more than for the removal of many other diseases. I see clearly that the world would sink at once into the ruins of sensual indulgence, if no pain or sickness followed excess. I see that to indulgence, disease, of some kind or other, is the antagonist power. I *now* see indulgence of one particular species, rising to a most alarming height; and I see a disease breaking out at the same time to counteract it. This, to my apprehension, is the method which Providence has adopted for teaching the lesson of temperance. Say that this pestilence is developed by intemperance itself, or say that its causes, not of any new creation, have always lain hidden in the bosom of the elements; or say that it is the result of general laws; still it is none the less the teaching of Providence. And I dare not absolutely ask that the teaching should be suspended till the lesson is learnt. Though the discipline be costly and dear, I dare not ask it. I know that it is taking from us the lives of some valuable and beloved citizens, but I do not esteem even *their* lives too precious a sacrifice for the salvation of the land. I see the innocent, indeed, dying for the guilty; but I see in this, only the usual order of God's providence; I see, indeed, the order of his grace; I see, as it were, Jesus again in his members dying for the world.

The horrors of the cholera, I must be allowed to repeat, are not the greatest horrors that are to be found in the abodes of the civilized world. The convulsions of this disease are not, in my eyes, so horrible as the paroxyism of drunkenness—the riotings of its merriment, or the writhings of its fury. The delirium of sickness is not so dreadful as the madness of the inebriate man. The dreaded "collapse" presents not a picture so dreadful as the poor wretch who lies by the wayside; no waiting friends or sympathizing kindred around him; senseless to the passing jest or buffet; no longer a human being, but the ghastly ruins of what was once human. And a brief sickness and a speedy death carry no such agony to the bosom of a family as ten, twenty, or thirty years of dissoluteness in it; no, nor as one year's woe and shame of intemperance, in one of its before cherished and beloved members. Nor doth the land mourn, nor even can it mourn for a pestilence, nor is its substance wasted, nor are all its laws and safeguards sapped and undermined, though all the plagues of Egypt fall upon it—no, there is no such peril to any people in all this, as there is in the poisoned fountains of intoxication that are now deluging the world —there is no such sorrow, as the sorrow of millions by their desolate hearths, made desolate by this accursed indulgence; there is no such "cup of trembling" and of "wrath poured out without mixture," as the horrible cup of excess.

THE LORD'S SUPPER.

The following interesting passage is taken from the advertisement to the new volume of the "Christian Monitor," which was noticed in our last week's paper. This anecdote which beautifully illustrates the utility and obligation of the observance of the Lord's Supper, is there extracted from the Memoirs of Dr Lathrop.

In further illustration of his views in relation to this subject, the following beautiful and affecting passage may be quoted from the memoir of his life, referred to above. The occasion alluded to was this. An interesting youth belonging to his society, after a few days severe suffering, had yielded up his spirit in the calm hope of a blessed immortality. On the Lord's day preceding his death, a number of his young friends having called to see him, he gave them much good counsel; and, among other things, made it his particular request that they would occasionally visit the spot where his body should be laid. 'Perhaps,' said he, 'a sight of the clods which cover it will remind you of my advice, and awaken your resolutions to follow it.'

To the father of the youth, who had just given an account of his son's conversation, Dr L. replied:

'I am exceedingly pleased with your son's counsel to the young, and there is one part of it which strikes me with peculiar force. He advised them now and then to visit his grave, that they might better remember and more deeply feel his dying exhortation. This is so similar to the dying command of Christ that I cannot forbear to remark to you the similitude. The Saviour, when he was on earth, spent the greater part of his ministry in giving good instructions to those who would hear him. When the time of his death drew near, his instructions were more frequent and affectionate; and he urged them by the solemn circumstances of his approaching death. He well knew that good counsels were easily forgotten; he therefore recommended the frequent remembrance of his death, as a means to impress his words more indelibly on the heart. The place of his burial could not be visited by his disciples in all ages, and in all parts of the world; and, if it could, yet his body would not be there; for it was soon to rise. He therefore instituted a particular ordinance, as a representation and memorial of his death; and commanded that this should be frequently observed in remembrance of him, to show forth his death, till his second coming. The end for which he appointed this ordinance was, that we might remember him, and the words which he spake—remember his death and the benefits which it procured.

'Now, Sir, you certainly think that your son gave his companions good advice, when he recommended their visiting his tomb, that they might revive a remembrance of his instructions; and you wish they would comply with it. And ought not we much rather to regard the dying command of the Saviour, who has required you and me and all to come to the place where he is set forth as crucified for us; and there to awaken the recollection of his instructions and our resolution to obey them? Their attention to your son's counsel is expedient; our obedience to the Saviour's command is indispensable.'

This happy application of the son's dying request was not lost on the father. 'At the next communion,' we are told, 'he was present as an affectionate spectator; and, at the next following, he was present as a devout communicant.'

On the Sabbath that followed the young man's death, Dr L. addressed a discourse to the youth of his congregation, in which he employed the same argument to persuade them to observe the ordinance of the Lord's Supper.

Of the duty of young persons in relation to this ordinance Dr L. has given his views more fully in a discourse entitled, '*Youth invited to the Lord's Supper*,' contained in the fifth volume of his printed sermons. Some extracts from this discourse will be found in the following pages. It will be seen, from these extracts, that in his view, the Lord's Supper is an ordinance peculiarly suited to those who still retain the warm affections of youth; and that he was earnest even to importunity to persuade such to join themselves to the Lord in an everlasting covenant. He even goes so far as to maintain that the children of believing parents are actually *within the church of God, and that when they have competency of knowledge, should be invited to her actual communion*. Such he believes to have been the practice of Christians in the apostolic age.

'How beautiful,' he exclaims, 'is the church, in which our sons are as plants grown up in their youth, and our daughters as corner stones, polished after the similitude of a palace! How pleasing the prospect, when we see children devoting themselves to God, taking hold of his covenant, and youths walking in his ways and encouraging one another in his service! we then anticipate the virtue and felicity of many generations, and promise ourselves, that we shall see the good of Jerusalem all the days of our life; and that our children's children will see the church in peace.'

[From the Vermont Chronicle.]

SPIRITUAL LIFE AND SPIRITUAL DEATH.

Life is that power by which the living being grows up towards the perfection of its nature; by which the perfect being is sustained in its perfection; which, even during the progress of decay, resists that progress, and retards the departure from perfection.

Vegetable life exists even in the seed, and requires only the appropriate circumstances to call it into action. When these are present, it appears as an active power, subjecting matter to its own purposes, and building up an organization for itself after its own kind, whether oak, or pine, fern or sea-weed. It is not the arrangement of particles of matter, which produces life; but life, which arranges the particles of matter. It is not the result of capilliary attraction, chemical affinities, electricity, &c., but their director, compelling them all to act such parts as its purposes require. Capilliary attraction is compelled, by the power of life, to do one thing for the apple, and another for the peach. So also with *animal life*.—it subjects matter to its own purposes; building up, from whatever is eatable, a hand, or a foot, an ear, or an eye, as the perfection of the animal requires, and even during the progress of decay, retarding the final catastrophe by replacing that which is lost.

Death, in popular language, is the cessation of life. More philosophically considered, it is not a mere negation, but the opposite of life,—a power, by which the living being departs from its perfection, and of which visible death is one of the results. Under its influence, the arrangement and combination of particles which vegetable life has produced is broken up, and the work of derangement and decomposition goes on, till the oak becomes first dry, then rotten, and finally loses its woody texture altogether, and is undistinguishable from common earth and air; and animal life finds its operations resisted, unhealthy operations going on, the organs it had built losing their proper qualities and ceasing to accomplish the objects for which they were made, and the whole machinery which it had built running backwards to ruin, ending in the dispersion of all its parts.

Spiritual life comes under the same definition. It is the power by which a spirit goes on towards its own perfection, the perfection of holy wisdom and holy blessedness. It is the power by which the spirit seizes on whatever comes within its reach, and digests it into holy thought, and from it, derives strength of holy resolution and vigor of right action. It is not the result of the circumstances in which a man is placed, but the power by which those circumstances are made subservient to his progress towards perfection; by which even our temporal employments and cares, so hostile to the well-being of others, are transformed into means of spiritual growth; by which the power of sin is held in check, resisted and overcome, as the power of animal life resists and overcomes bodily disease.

Spiritual death is the opposite of spiritual life,—not its mere absence. It is the power, by which the spirit makes continual progress away from its perfection; by which it continually treasures up and works into the structure of its own being, error and wretch-

edness; by which the means of a constant growth in good, which God has placed around us, are perverted into the means of a constant growth in ill. It is an eternal energy of the spirit, by which that spirit works itself more and more into the opposite of heaven, and becomes more and more, whatever it is desirable that a spirit should not be.

Vegetable and animal life exert their power over matter, constructing out of it the various parts of such an organized body as each individual needs. Death, the opposite of life, takes these structures to pieces, and thus puts an end to those organized bodies which life had produced. But a spirit is not made of matter, or composed of parts. Spiritual life, therefore, does not consist in building up a spirit out of parts and members, nor does spiritual death consist in taking down an organization which life had thus built. For this reason, spiritual death does not imply that the dead spirit ceases to exist as a spirit, or to be active; but rather implies a constant activity away from all good, and into all evil.

Spiritual life and spiritual death, then, are not figurative expressions. Sinners are literally "dead in trespasses and sins;" not with a vegetable or animal death which decomposes the soul into parts and thus terminates its activity, or its existence as a soul; but with spiritual death; not a mere negation, but a power, ever active in evil; not a power acting upon them from without, but actuating them from within; not forced upon them against or without their will, but residing in the will itself, and thence, directing all the energies of the soul, so that they only work out error, guilt and wretchedness. So the spirit that is alive does, because it is alive, put forth its energies in pressing forward towards its own perfection.

[For the Christian Register.]

THE WEEKLY LYCEUM.

Mr Editor,—There is no publication for the benefit of the young which seems to me to promise greater usefulness than the "Weekly Lyceum," recently commenced by Mr Holbrook. I have never seen the truths of physical science presented in a more engaging manner. In each number we find within a small compass, important principles and facts of various branches of science, given in a way calculated to invite and direct the investigations of the reader; and in some instances, as in geometry, a regular elementary treatise is pursued through successive numbers. We think that writers of text books might derive useful lessons from Mr Holbrook; and we would recommend to their notice the following paragraph.

The elaborate courses of reasoning, which many have entered into, to prove that parallel lines are equally distant, had appeared to us like an attempt to prove that water is wet. The first impression, the common acceptation, and it seems to us the correct view of parrallelism is equi-distance. And it can hardly need a labored and complicated demonstration to prove that while lines continue equally distant they cannot meet. It does not require a profound knowledge of mathematics to see and to know, that while two lines continue a foot or an inch apart, they cannot come together.

The Weekly Lyceum is designed to excite in the young a contemplation of the works of nature and the investigation of her laws;—to open a source of moral and intellectual improvement, and to afford a security against vicious and unprofitable employment of time. The collection and arrangement of specimens in geology, and the use of apparatus for the illustration of the principles of mechanical science, simple experiments in chemistry, &c., are among the means for uniting amusement with instruction.

Christian readers need not be convinced how eminently calculated to promote true piety is the study of the operations of God in the works of nature. If there be *any* at the present day who do not admit this tendency, we would address to them the following language of President Dwight. —"We see and hear so much concerning the insufficiency of these works to unfold the character of God, and the nature of genuine religion, that we are prone to consider them as almost uninstructive in moral things, and in a great measure useless to the promotion of true piety, This, however, is a palpable and dangerous error. All who feel the spirit of the gospel will rejoice in these works in which God rejoices; will find God everywhere in the works of his hands; and passing beyond those second causes, which are merely instruments of his agencies will see everywhere displayed the finger and character of the Divine workman." A Friend to the Young.

[For the Christian Register.]

ANDOVER THEOLOGICAL INSTITUTION.

Mr Editor,—I send you an 'Order of exercises at the anniversary of the Theological Seminary' in Andover last Wednesday. I had the pleasure of hearing most of the performances, and was gratified with their general character. There was an occasional remark about the 'Socinianism' of the present day and the characteristics of a certain theology, which might better have been spared, as they served rather to expose the ignorance of the writers, than to inform the audience; and I observed a multiplication of blows upon the poor Catholics, which might have made one think they were regarded with equal dread and abhorrence. But on the whole I was favorably impressed, and beg leave to offer two or three hints respecting our Theological School, which were suggested by this occasion.

In the first place it was evidently considered a great occasion. The people, to use an expressive though homely phrase, made much of it. The hall was crowded, and would have been crowded if its dimensions had been far more ample. The old and the young, the minister and the private Christian, the venerable matron and the bright-eyed girl were there, all interested, all attentive. Some came from a considerable distance, from Boston and Ipswich. Why should not the Institution at Cambridge be an object of equal interest with the friends of scriptural Christianity, and its anniversaries be fully attended?

I found that the anniversary exercises were not confined to one or two days. They began on Monday, and were not closed till Wednesday evening. The annual discourses before the Rhetorical Society, the Society of Inquiry on Missions, the Alumni of the Seminary, and I believe other similar associations, gave variety to the interest of the season, and enabled those who could attend to carry away the counsels of age and experience as well as the impressions produced by youthful fervor. Rev. Dr Skinner's Address 'on Doctrinal Preaching' delivered before the Rhetorical Society was mentioned in terms of praise, by several who heard it. Might not some such combination of exercises be profitably attempted elsewhere?

But what most pleased me was the manner in which the young gentlemen delivered their performances. They were recited memoritor and with an evident purpose of instructing or moving the audience. They were neither read off nor spoken forth as if the single object were to accomplish a set task, but they were addressed to to the assembly as if the object were, as it ought to be, impression. Faults indeed of intonation and gesture and general bearing were numerous; but a prevailing character of earnestness marked the delivery and compensated for many defects. I wish that the reading-desk and the open manuscript might never be seen again on the annual exhibition at Cambridge.

I cannot but offer one other suggestion which I make with more confidence, as after having at various times thought of it I can perceive no objection to the plan which it involves. Why should not the School at Cambridge bear, at least partially, the character of a self supporting institution? I do not know to what extent this principle is carried at Andover; but I noticed a large stone workshop, and have been told that the students have the opportunity of learning some mechanical art, or of cultivating the land about the colleges, or perhaps both. The advantages are great, and the disadvantages none. Three hours' work in every week day would enable a young man to pay his board, would take nothing from the time needed for study, would promote his health and strengthen his physical constitution, and would make him the possessor of knowledge and facility which he might often turn to good account in subsequent life. The first of these considerations is entitled to serious regard. I know young men who are anxious to pursue a theological education at Cambridge, but are embarrassed by the want of means. Here is a simple remedy for the evil, and one which might easily be brought into operation. The expense of providing the necessary building, tools, &c. and of engaging the services of one or two master workmen would be small in comparison with the immediate, and could not be thought to deserve mention in view of the permanent, benefit. If the demand for Unitarian preachers from every quarter is to be properly answered, some such project as this must be adopted.

The hymn at the close of the exercises was sung with much effect,—the 'question' being put by a voice in the orchestra, and the replies being made respectively by the portions of the class which were going to the several fields of labor, till the chorus came from the whole body, who filled the stage, in the tones not of musical harmony alone but of deep feeling with which it was impossible not to sympathize.

Perhaps it should be remarked that all the exercises were performed by members of the senior class. S.

FORENOON.

1. "What is meant by interpreting the Bible? And how is one to be qualified for this work, in respect to intellectual acquisitions?" Giles Leach, Bridgewater.
2. "Can any one be fully prepared to interpret the scriptures, without personal piety?" William A. Hyde, Lisbon, Conn.
3. "Figurative language of the Prophet Zechariah." Warren Nichols, Reading.
4. "Interpretation of Isiah lxv. 20." Samuel F. Smith, Boston.
5. "Meaning of the word *episkopos*, in the New Testament." Ira Tracy, Hartford, Vt.
6. "Interpretation of Psalm cx." Elias Riggs, Mendham, N. J.
7. "Exegetical and Speculative Theology compared." James F. Warner, Wilbraham.
8. "The simplicity of the gospel." Thomas Boutelle, Leominster.
9. "The perfect and perpetual obligation of the moral law. Samuel A. Fay, Charlestown.
10. "The proper influence of the doctrine of Election." O. G. Hubbard, Sunderland.
11. "The Evidence of Conversion." S. Kittredge, Mount Vernon, N. H.
12. "The Bible the test of Moral Character." Samuel Munson, New Sharon, Me.
13. "The incomprhensibleness of the subjects of revelation." John C. Phillips, Boston.
14. "Indwelling of the Spirit." Wm. Thompson, Goshen, Conn.
15. "Melancthon." Daniel C. Burt, Berkley.
16. "Success of Mahomet as connected with a corrupt Christianity." Luke C. Baker, Chatham.
17. "Wickliffe." James D. Lewis, Falmouth.

AFTERNOON.

18. "Duty of the Pastor to train his Church to habits of Christian activity." Charles Forbush, Upton.
19. "Influence of religious controversy on Christian enterprise." Moody Chase, Cornish, N. H.
20. "Influence of Philosophy on Theology." C. Kidder, Wardsborough, Vt.
21. "Influence of Indulgencies in producing the Reformation." Joseph W. Sessions, Lunenburg, Vt.
22. "Influence of Constantine on the Church." William P. Paine, Ashfield.
23. "Doctrinal Preaching." Benjamin W. Parker, Reading.
24. "Familiarity with the Scriptures important to the Preacher." Albert W. Fisk, Upton.
25. "Boldness in the Preacher." Jeffries Hall, Windsor, Vt.
26. "Written Sermons." Henry Lyman, Northampton.
27. "Unwritten Sermons." Charles B. Kittredge, Mount Vernon, N. H.
28. "The Preacher's Character the ground of his Influence." Samuel Washburn, Minot, Me.
29. "Claims of the age on the Christian Preacher." Asher Bliss, West Fairlee, Vt.
30. "Evangelical Preaching." Elisha L. Cleaveland, Topsfield.

HYMN.

Question: "and I heard the voice of the Lord, saying, 'Whom shall I send and who will go for us?'"—Isa. vi. 8.

FOREIGN MISSIONARIES.

From dear New England's happy shore,
Where all our kindred dwell;
We go—on Pagans light to pour—
Our native land! farewell!

Question: And I heard the voice, &c.

DOMESTIC MISSIONARIES.

We go, where seldom on the ear
Salvation's tidings swell;
We go, to dry the mourner's tear—
Our pleasant home! farewell!

Question: And I heard the voice, &c.

HOME PREACHERS.

Where all our early friendships blend,
Of Jesus' love we'll tell;
And in the work our lives will spend—
Brethren!—a short farewell!

CHORUS.

From all these cherished scenes we go—
The home of praise and prayer;
To meet earth's gladness or earth's woe,
And many a toil to bear.

Farewell, ye friends, who shared our joy;
Ye, in whose hearts we dwell;
A noble work shall now employ
Our energies—farewell!

Brethren, we press the parting hand!
Our songs—of parting tell;
Then, till we reach heaven's holy land
A sweet, but brief farewell!

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 15, 1832.

EVILS OF SECTARIANISM.

When we witness the warfare of sects, their struggles for preeminence and their unchristan treatment of each other, we are led to ask with much anxiety, what shall be the end of these things?—Will this bitter contention and strife ever terminate?—Will harmony ever succeed to this discord?—Will the animosities and unkind feelings which now exist among Christian sects ever give place to brotherly love and mutual charity? Will these differences which must always be expected where there are free minds, ever be accompanied and rendered harmless by an "unity of spirit?" However unlikely such an issue may now seem to us, yet it is the duty of every good man, every friend of order and good morals to desire it and seek to promote it. We will not despair, we will not distrust the good providence of that Being who causeth all things "to work together for good."

A slight glance at some of the evils of this state of things will suffice to show us that they are of no trifling magnitude. Religious societies are unnecessarily multiplied and the expense of maintaing religious institutions is consequently greatly increased. There is now scarcely a town in our commonwealth, however small or poor, without more than one religious society. We could mention a town with about eight hundred inhabitants, who a few years ago enjoyed an able ministry at the expense of $500 a year, and who in consequence of a division, are obliged to pay $1,150 for what some would consider poorer services. The consequence is that the members of the two societies are not only burdened with taxes themselves, but are obliged to seek assistance from abroad. Similar instances without doubt, have come within the knowledge of most of our readers. The number of towns, moreover, is by no means small, where, in consequence of a division, one or both societies are absolutely unable to obtain the regular services of a settled minister.

Not only are these burdens in themselves "heavy and grievious to be borne;" but they are also the source of another evil which now threatens us. We refer to the proposed abolition of the third article of the Constitution. We have no doubt that this measure was resorted to as a means of obtaining relief from what was felt as a grievance. Others have joined in it to promote party purposes. For ourselves, we should view its success as a serious calamity to our Commonwealth. We should view it with sorrow, not as Unitarians, but as friends of virtue and good morals. How many are there who, if the law did not require it, would not contribute *anything* to the support of religion? How many more whose consciences would be satisfied by contributing much less than their proper proportion! Why is the support of public schools required by law, and submitted to without murmuring? Because the public good requires it. And does the public good, the safety of our political institutions, the security of our property and lives, and the virtue and happiness of society any less depend on the support of religioms institutions? The other States of New England have tried the experiment which is proposed to us. What encouragement does their example afford us? Is the standard of morals as high, are the institutions of religion as well maintained, is the sabbath observed as strictly, is a sense of religious obligation as deeply felt among them as with us? Truth requires a negative answer. We hope that the enlightened good sense of the Legislature, or of the people in the last resort, may yet save us from this calamity.

But it may be asked, must not Unitarians bear a good share of the blame of these divisions and contentions? We answer, no. It is not denied that there have been instances of the secession of small bodies of Unitarians from Orthodox societies; but these instances have been rare and have not been encouraged by the Unitarian public. They have been remarkable for forbearance and long-suffering. Though denied those rights and privileges which Orthodox members of Unitarian societies would enjoy, they have generally remained quiet, until their numbers and ability were such that they could maintain such worship as was more congenial to their feelings, without being dependent on the aid of others, and without feeling it a burden to themselves. An Orthodox leader is reported to have declared that an Orthodox house of worship should be erected beside every Unitarian church, throughout the State. To fulfil this prophecy, strenuous efforts have been made to create disaffection, to awaken prejudices and foment divisions, and men have been sent abroad to beg money for the purpose of erecting churches for little handfuls of believers. Were Unitarians as forward to separate and encourage separation, we should see little Unitarian societies springing up all over the country. We rejoice that they do not possess this disorganizing spirit. These apostles of discord have a heavy weight of responsibility resting upon them.

We had intended to pursue the subject farther, but we have not time. We may resume it on another occasion.

LATE PUBLICATIONS.

The Scriptural Interpreter, Nos. 12 and 13, *for June and July.*

The 12th number of this able and excellent work has been very briefly noticed in our paper. We feel it our duty to give our readers a more particular account of it. The first article is a translation and exposition of Matt. viii. 18—34. This passage contains an account of two remarkable miracles wrought by our Saviour,—the stilling the tempest, and the cure of the Gadarene demoniacs. The second is a short article describing the nature and uses of biblical criticism and pointing out the difference between it and interpretation. This is followed by a learned and very satisfactory essay "on the demoniacs of the New Testament," which occpies 48 pages. The question discussed is thus stated by the author: "Were the demoniacs of the New Testament inhabited by malignant spirits, who controlled their motions and used their organs for their own pleasure?" He adopts on this subject the opinion of Lardner, Farmer and others, and replies "that these unhappy persons were suffering under mental and bodily disease, that is, that they were afflicted either with melancholy which overpowered the reason, or with more violent insanity, or with epilepsy producing mental disorder,—persons in whom physical derangement acted on the mind, and whom Jesus instantly restored to health." All those passages of scripture which have a bearing on the question are subjected to a thorough, critical examination. The writer then gives a clear, full and impartial statement of the principal arguments on both sides of the question. Our limits will not admit of our giving an abstract of them. We hope that all our readers who have not perused this essay will not fail to procure themselves that pleasure. It has been published in a separate form and can be had by those who are not subscribers to the work.

We give the following extract, which contains a satisfactory explanation of a difficult passage.

The circumstances which attended, or strictly speaking, which followed the cure of the Gadarene demoniacs and which I passed over in my remarks on that miracle, I have thought deserve a separate notice, because they present a difficulty independent of the immediate subject of our inquiry. If the men were maniacs whose disorder and restoration are described after the manner of the times, the destruction of the swine might be related after the same manner, especially as the language of the demoniac suggested the use of such terms. A crazy man believing himself possessed by spirits, who were styled unclean from their residence among the tombs where they must according to the Jewish law acquire pollution, and supposing himself the instrument to convey their requests, might ask of Jesus permission for them to enter animals which the law accounted unclean and which he might therefore imagine to be a suitable residence for them. Such a request would be in accordance with the impressions which rested on his mind. But that spiritual beings should have desired to take up their abode in a herd of swine, or that they should have expected to escape the punishment which they knew Jesus could inflict on them by obtaining his leave to enter these animals, and that they should immediately upon entering the swine force them into the Lake where they were drowned, is so improbable that it is scarcely credible. The common explanation attributes to them great folly and a love of mischief that is almost ludicrous. The immediate cause of the rushing of the herd towards the precipice, if they were not impelled by demons, is not indeed discernible from the narrative. Lardner thought that they were frightened by the demoniacs, who before their restoration to reason ran towards them with outcries and violent gestures; but this opinion supposes an effect to be produced by an inadequate cause. Semler conjectures that they were terrified by thunder; but this is a mere conjecture. Others with more likelihood of truth ascribe the madness of the swine immediately to Jesus, who was pleased miraculously to make them the agents of their own destruction; and as the leprosy of Naaman was said to be transferred to Gehazi, the disease of the demoniacs might be said to come upon the swine; which in the language of the period was represented as the passage of the demons from the men to the animals.—The peculiar difficulty to which I just alluded is one which presses on each mode of interpretation. Why did Jesus direct or permit—it is immaterial which word we use, when his consent was so plainly given as appears from the history—such a destruction of life and property? His works were at other times works of beneficence. As this inquiry does not relate to the subject under our notice, I will only remark that in the blasting of the fig tree and the overturning of the tables of the money-changers our Lord exhibited a similar disregard of life and property, and that he may have deemed this a righteous punishment of the owners, if they or any part of them were Jews, and a proper method of giving notoriety to his cure of the demoniacs and of fixing the remembrance of it in the minds of the people of that region.

The 13th number which is the 1st of Vol. III. contains a variety of interesting articles. The first, which is a short article by the editor, on the "difficulties of scriptural interpretation," is followed by extracts from Hewlett's commentaries and from Paley's sermons "on the destruction of the Canaanites by the children of Israel." The next is a well-written essay by C. A. Farley of Cambridge on "the natural effect of the situation of the writers of the New Testament on their writings." Then follows an explanation of two important texts, Ephesians ii. 8, and iii. 9, extracted from Locke's Paraphrase and Notes. The 6th article is from Bentley's 'Remarks' in answer to Collins, on "the various readings of the New Testament." It is designed to show that the numerous various readings which have been discovered in it by the collation of MSS. do not in the least impair its authority or value. The number concludes with a translation and exposition of Matt. ix. 1—17.

The number for August has just been received and will be noticed hereafter.

The Liberal Preacher for August and September. These numbers have been sometime published. That for August contains a sermon by Rev. George W. Burnap of Baltimore, on "The Life of the Soul." The text is Matt. iv. 4. "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The doctrine of this discourse is, that man's chief glory and happiness consists in the cultivation of his higher powers, his spiritual nature. Those arts and pursuits which are requisite to the supply of our bodily wants, are to be approved and encouraged. Yet "man shall not live by bread alone." The life which food sustains is not life in its highest and best sense. The life within, "the Life of the Soul" is that which dignifies man, and this requires other sustenance. Knowledge, virtue, religion, constitute the deepest want of human nature, and without them we can never be truly happy. Hence that intellectual and moral cultivation which is essential to these, becomes a sacred and solemn duty. In extending our acquaintance with the universe and ourselves, in cherishing a spirit of benevolence, in cultivating those affections which connect us with others, in sharpening our perception of and delight *in what is beautiful, and pure, and good,* above all, in studying the word of God, and partaking of that living bread which came down from heaven, we are ministering to life in its highest and best sense,—the life of our undying natures—"the Life of the Soul." These interesting topics are ably discussed in the discourse of Mr Burnap.

The September number consists of a sermon by Rev. Joseph Field of Weston, on the "Causes of religious indifference." The text is Deut. xxxii. 18. "Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee." Four principal causes of indifference are pointed out. 1. Erroneous conceptions of the extent of religious obligation. Many are disposed to limit it to particular seasons and circumstances. They think religion is designed only for the aged, for the weak and feeble, for the sick and suffering. They do not duly realize that it is no less needful for the young, the prosperous, and the happy. 2. Mistaken notions are entertained of the nature and spirit of religion. Many mistake the forms of religion for religion itself, and hence are led to content themselves with low attainments in virtue, others are repelled from it by the mistaken idea that it is in its nature austere and gloomy, and altogether opposed to present enjoyment and happiness. 3. Indifference is occasioned by insensibility to the importance and necessity of religious influences in the formation of a virtuous character. Men are to apt to rely on worldly notions.—on a principle of utility, on public opinion, on natural conscience alone, as a safeguard to their virtues. These motives are insufficient. A more powerful principle is needed and that is religion. 4. The last cause of religious indifference adverted to in this discourse, is a spirit of worldly-mindedness, to the influence of which we are from various causes exposed. The whole discourse is serious, earnest and practical.

RELIGIOUS AND LITERARY INTELLIGENCE.

Ordination. On the 22d of Aug. at Orange (North Milford Society) Conn. Rev. Horace Woodruff. Sermon by Dr Porter, of Farmington, from 2 Cor. iv. 7. "We have this treasure in earthen vessels."

On 5th Sept. Rev. Frederick W. Chapman was ordained by the Eastern Association of Fairfield county, as pastor of the Congregational church in Stratford, Conn. Sermon by Rev. Professor Fitch, of Yale College.

Installation. Rev. Samuel Russell was installed over the church and society in Norwich, Conn. on the 6th instant.

Brown University. Richard Fletcher, Esq. of this city, has been elected a member of the Board of Trustees, and Theron Metcalf, Esq. of Dedham, a membber of the Board of Fellows of Brown University.

Jews in England. The Jews resident in England have remained quiet during the agitation of the Reform Bill. They have now presented a petition to the House of Commons, praying for relief from their disabilities. We trust that Great Britain will now rise above the bigotry and intolerance of past times, and do something like justice to this long oppressed people.

Dr Shuttlesworth on the Scheme of Revelation. A new work is just issued from the press of Messrs. J. & J. Harper, of New York, with the following title,—"The consistency of the whole scheme of Revelation with itself, and with human reason, by Philip Nicholas Shuttlesworth, D. D. Warden of New College, Oxford, and Rector of Foxley, Wilts," (England.)

Episcopal Convention of New Jersey. This convention met at Morristown, on the 2d of August, for the purpose of electing a Bishop. The prominent candidates were Rev. Mr Croes, of New Brunswick, and Rev. Dr Creighton, of New York.

By the Constitution, the successful candidate must have a majority of the votes of the clergy, and of the laity, distinct from each other. In this case Mr Croes had most of the votes of the clergy, and Dr Creighton those of the laity, and there was, of course, no choice.

Lutheran Ministers. There are thirteen young gentlemen pursuing their studies at the Lutheran Theological Seminary of Ohio. The Directors have purchased fourteen acres of land in the *vicinity of* Columbus, and have taken measures *towards* erecting the necessary buildings.—*There* are twelve or more Lutheran churches vacant in that state.

Ancient Practice in Churches. The following extract from Bishop Grindall's episcopal injunction will show, at least, what *had been* the practice in churches.

"That no pedlar should be permitted to sell his wares in the church porch in time of service. That parish clerks should be able to read. That no lords of misrule, or summer lords and ladies, or any disguised persons, morrice dancer, or others, should come irreverently into the church, or play unseemly parts with scoffs, or jests, or ribald talk in the time of Divine Service."

Cherokee Phœnix. We find the following paragraph respecting the Cherokee Nation, and the newspaper published among them, in the Charleston Observer of the 1st inst.

E. Boudinot has tendered to the General Council of the Cherokee Nation, his resignation, as Editor of this paper, for reasons which he has assigned in a letter to the principal Chief. Among these are the pecuniary embarrassments of the nation, and the paper has answered all the purposes which it may be expected to answer hereafter. The principal Chief is averse to the discontinuance of the paper, and urges upon the Council the appointment of a successor, provided a suitable one can be obtained. The correspondence contains intimations that there are "diversified views" of policy in the nation, and that the editor had received, as most editors do, a portion of public censure.

Education in Greece. The London Athenæum, lately collected from continental journals a full account of the number of public schools, which were in operation at the end of the year 1830. They were entirely or in part supported by Government, or by the communities in which they are situated. In the Peloponnessus there were 36 schools for mutual instruction, with 2970 pupils, and 19 schools for instruction in the Ancient Greek, with 978 pupils. In the Islands there were 33 schools for mutual instruction with 2930 pupils, and 15 for Ancient Greek with 1073 pupils. In Western Greece, there were 45 schools for mutual instruction with 329 pupils, and 1 school for Ancient Greek with 10 pupils. In Eastern Greece 3 schools for mutual instruction with 407 pupils, and 1 for Ancient Greek, with 40 pupils. The total number in all Greece was therefore 123 schools and 9737 scholars,—and they have since been largely increased.

This number does not include any of the private schools or establishments for instruction.

DOMESTIC INTELLIGENCE.

CHOLERA.

Boston. During the past week we have had several fatal cases of cholera in our city. These have nearly all happened in the neighbornood of Eliot street.

We give the following reports as published by the Board of Health Commissioners.

CITY OF BOSTON.

In the Board of Commissioners of Health.
6 o'clock, P. M. September 11th, 1832.

This Board announce to the Public, that five cases of Malignant Cholera have occurred, and terminated fatally, in this city, since four o'clock, yesterday afternoon; the particulars of which are as follows, viz;—

Isaac Blanchard, aged 18, received into the Tremont-street Hospital, from Eliot street, died in the Hospital at half past five o'clock, yesterday afternoon.

John Montgomery, aged 32, received into the Tremont street Hospital, from the rear of Essex-street, died in the Hospital at half past eleven o'clock this forenoon.

Mary P. Hutchinson, aged 30, died at a house in the rear of No. 75, Eliot-street, at two o'clock this afternoon.

John Eliot, aged 48, died at No. 75, Eliot-street, at four o'clock this afternoon.

Charles Sisson, aged 40, died near Dock-square, at two o'clock this afternoon.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In the Board of Commissioners of Health.
6 o'clock P. M. September 12th, 1832.

This Board report that three cases of Malignant Cholera have terminated fatally, in this city, within the last 24 hours.

Nathaniel Harris, aged 56, died at a house in the rear of No. 75, Eliot-street, at 2 o'clock this morning; case reported by Dr John Randall.

John Regan, aged 36, received into the Tremont-street Hospital, from Eliot-street, died in the Hospital, at half past 3 o'clock this morning; case reported by Dr M. S. Perry, in behalf of the Hospital physicians.

James Williams, aged 43, received into the Northern Hospital, from Eliot street, died in that Hospital, at two o'clock this afternoon; case reported by Drs. Ware, McKean, Choate and Thompson, of the Hospital.

No other case of the epidemic has been reported to this Board, or is now known to exist in the City.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

The following paragraph from the Daily Advertiser & Patriot accounts in some degree for the appearance and fatal effects of the disease in the late instances.

The sub-commissioners of the Southern district, reported in relation to the eight cases in and near Eliot street, that they all occurred within a circuit of 300 feet, that the land was low, and consequently could not be well drained, and that the remains of an old tannery still impregnated the earth in that spot. The houses around had been visited not long before, and found cleanly.

In the Board of Commissioners of Health,
September 12th, 1832.

Voted, That, for the purpose of having a general cleansing of the private drains, and public sewers, throughout the city, it be recommended to the inhabitants generally, that, on Saturday the 15th inst. at the hour of 8 in the morning, every householder cause their several well water pumps to be put in operation and work it for the space of half an hour, in order that the water may pass into the several sinks, and other outlets, leading to the drains and sewers, whereby it is believed that all filth, which may have accumulated in the drains and sewers, and become stagnant from the small quantity of clean water which passes into the drains in the ordinary manner, would be started and more thoroughly carried off into the several outlets and docks of the city.

By order of the Board.
WM. HAYDEN, JR, *Sec'y.*

In reference to these late cases of cholera in our city, the Boston Courier has the following judicious remarks.

It will be seen that the cholera is on the increase but we believe the fact to be sufficiently established that this disease cannot plant itself in New England. It has now been nearly two months in Connecticut, at a season the most favorable for its developement, and the effect has been to increase the general confidence of the exemption of New England from the cholera as an epidemic. Had its few victims fallen by any other malady, it would have raised neither consternation nor surprize. Providence and Newport have given a further proof that the cholera meets a resistance in the air of New England, and in other circumstances. In Boston the disease has been at intervals for about a month, and all cases that we have the history of, have been traced to some peculiar cause. Circumstances will of course vary the number, but it is against all argument and probability to suppose that the disease will rage in this part of the country. It will perhaps appear from time to time, when the people supposing it gone relax their precautions, or return to a manner of life adapted to generate disease. At this season the most of the tempting productions of the earth tend to create complaints, that lead to the cholera; a careful diet, therefore, cannot be too often recommended.

We understand that on Thursday afternoon a female was carried to the Tremont-street Hospital, but hopes were entertained of her recovery. On Friday, of last week, a female of intemperate habits died at that Hospital, of cholera. She was found in the street intoxicated, the preceding night.

Hartford, Sept. 8.—1 case occurred which proved fatal.

North Providence, Sept. 7.—1 death.

Philadelphia, Sept. 9.—Whole number of deaths last week, 129—adults 61, children 68, by cholera 18.

Washington, Sept. 8.—New cases 59, deaths 8.

Baltimore, Sept. 7.—55 deaths, 33 of white, and 22 of colored persons; Sept. 8.—Deaths 28, 13 of white, 15 of colored.

Frederick, Md. Sept. 1.—In all, 8 cases, 4 deaths.

Alexandria, D. C. Sept. 7.—2 cases, 1 death.

Norfolk, Sept. 4.—6 interments, 3 of white and 3 of colored persons; Sept. 5.—deaths 4, Sept. 6. none.

Rush, N. Y.—1 death.

Buffalo, Sept. 3.—3 cases, 2 deaths.

The number of deaths in New York during the last week, was 204.

Indian War The great battle between the main body of the hostile Indians and our forces, was successfully fought on the left bank of the Mississippi on the 2d of August. Though the Aborigines were then defeated, a remnant of them still disturbs and threatens our frontiers. On the 19th of August, a party of six or more, tomahawked and scalped, Wm. Martin, while he was mowing near the Block house at Cedar Creek Bottom. They were pursued closely, but had not been caught on the 11th ult. A great number of Indians had been seen parading up and down the right bank of the Mississippi, said to be under the command of Kesbuck and Tama. Major Bogart, of the Illinois militia, has sent an express to the Governor of the State with the above information, and asked for instructions as to the disposition of the battalion under his command.

Worcester and New-London Railroad. A charter was obtained during the last session of the Connecticut Legislature for a railroad from the line of this State or Rhode Island, in the best practical direction to the waters of Long Island Sound. The terms of the charter were unusually favorable, with the privilege of a Bank, which on condition of its taking a certain portion of the Railroad Stock, to be exempt from taxation by the State. In pursuance of the object of the corporation, a survey is now making from New London and Norwich to this town, under the direction of Col. Swift of the U. S. corps of Topographical Engineers. The survey had advanced, last evening, to the vicinity of this village, and, we learn that he route proves favorable even beyond the most sanguine expectations of its projectors. It is very direct, increasing the distance but little if any, beyond that of the present travelled road; the facilities for making are great; expensive cuts and embankments are mostly avoided; and, it is supposed that the ascent or decent, will not be greater, in any place, than at the rate of 20 feet in a mile. This is but three-fourths of an inch to the rod and is so near level that a person on the road would hardly know which way it descended.

Cherokee Council. The following is an extract of a letter from a gentleman now at Chadahoochie, to a friend in Savannah, dated the 20th ult.

"The Cherokee Council, met on the Tennessee side of the nation on the 23d ult.; it continued in session about three weeks. The propositions of the President were submitted—they were not considered as liberal as represented, consequently met with a cool reception. In fact there appears a determination not to remove to the Arkansas, that country is not considered a desirable one; and the Cherokees say, they might as well perish here, as to go there and die. The annual Council of the Cherokee nation will meet at the same place on the 2d Monday in October next; perhaps something new will occur before that period, in relation to Indian affairs."

Phi Beta Kappa of Rhode Island. At a meeting of this Society at Providence, at the last commencement, Rev. Francis Wayland was chosen President, Theron Metcalf, Esq. Vice President, Professor Alexis Caswell, Corresponding Secretary, and Robert H. Ives, Esq. Treasurer.

Bowdoin College. The commencement at this Institution took place on Wednesday, 5th inst. The degree of A. B. was conferred on 27 young gentleman. On Thursday, an oration was delivered before the Phi Beta Kappa Society by Mr Johnson, and a poem by Mr Longfellow.

Emigrants. In the course of the month of August there arrived at the ports of New York, Philadelphia, and Baltimore, 8,419 steerage passengers from foreign ports.

Earthquake. We learn from the St John's Observer, that a shock of an earthquake was felt in several parts of Nova Scotia on the morning of Sunday the 12th ult. at Windsor, Liverpool, Annapolis, Digby, Yarmouth, Shelburne, &c. The plastering of the College at Windsor it is stated, was cracked: and at Shelburne, the plastering of some of the houses was shaken down. At Brier Island, a writer in the Nova Scotian describes the shock as having been very severe—he says, "it lasted the best part of a minute, and was so violent that I could not stand still on my feet in the bedroom, but had to seize the bed-post for support. Many rocks on the cliffs of the Island were shaken down." A similar shock was experienced in various parts of Nova Scotia on the 22d May, 1817.

Emigration to the West. The Wheeling Gazette says,—The current of emigration through this place has never, within our knowledge, equalled that of the present season. Within the last three or four months, not a week has elapsed without the arrival of many wagons from the east, loaded with emigrants and their effects. They are principally from Germany. A landlord of whom we inquired, informed us that no less than 2000 had already put up at his house. Many of the Germans cross the river at this place, but by far the greater part descends it for Cincinnati, Indiana, and Illinois.

Dry Dock. The Bunker Hill Aurora says,—"The dry dock was emptied of the water on Friday, the Coffer Dam having been repaired. The large steam engine worked admirably. It has four boilers, and is of about 100 horse power, and carries eight chain pumps of 16 inches diameter, and eight single pumps of 30 inches diameter. It is a very powerful piece of machinery.

Munificent Present to the Linnæan Society. The East India Company have presented to the Linnæan Society their magnificent Herbarium, containing the plants collected between lon. 73 to 114 deg. E. and lat. 32 deg. N. to the equator, by Konig, Roxburgh, Ruttler, Russell, Klein, Hamilton, Heyne, Wight, Finlayson, and Wallich. It includes about 1,300 genera, more than 8,000 species, and amounts in duplicates, to at least 70,000 specimens, the labors of half a century. The Herbarium of the Linnæan Society now forms collectively one of the most interesting and important in Europe.

Liberality. We understand, says the Palladium, that Miss Mary Belknap, recently deceased, in her will, in addition to a large number of bequests to individuals, has not forgotten the public charitable institutions of our city but has bequeathed to the

Boston Medical Dispensary,	$1000
Overseers of the Poor,	1000
Boston Asylum for Boys,	1000
Eye and Ear Infirmary,	1000
American Bible Society,	2000
Do. Tract do.	500
Do. Education do.	1500
Seaman's Friend Society,	500

The residue of her estate, which it is supposed will amount to $60,000, is given to the Massachusetts General Hospital.

Rhode Island Schools. The whole number of public schools in Rhode Island is 323, and of pupils 17,034. No State tax is levied for the purposes of education.

The Weather. The following remarks accompany a Meteorological Diary kept at Newport, R. I. published in the Mercury.

Mean average for the month,	68 deg.	38 min.
Mean do. of August, 1831,	71	59
Mean do. of August, 1820, the warmest in the last 12 years,	73	16
Mean do. of August, 1829, the coldest in the last 12 years,	67	55
Mean do. of August, for the last twelve years,	70	74
Mean do. of three summer months, this year,	64	70
Mean do. of three summer months, in 1831,	69	57
Mean do. of three summer months. in 1820,	72	90
Mean do. of three summer months, in 1829,	56	80

This month, [August] it appears, has been about 3 1-2 degrees cooler than August of last year; nearly 2 1-2 deg. cooler then the mean average of August for the last twelve years, nearly 5 deg. cooler than August, 1820, the warmest in the same period; and is nearly a degree warmer then the very cool August of 1829, the coolest in the last twelve years. The three summer months this year have presented the lowest average of any in the last twelve years, by more than one degree; and more than 7 1-4 deg. lower than 1820, the highest average in the last twelve years.

Although this has not been a very warm month, the seasonable rains, and great prevalence of soft southerly winds, have improved the appearance of our late crops very much. It is not a little remarkable that the wind has blown from some point in the southern hemisphere, all or a part of every day but one in the month; on the 17th, it was N. E. all day. An excellent crop of potatoes has been secured, and if the coming month of September should prove warm, it will place Indian corn out of danger from frost, or other accidents of the season.

Death of Brant. The Western Mercury contains the following brief obituary notice.

"Died, at the Mohawk village, near Brantford, John Brant, Esq., Chief of the Mohawk tribe of Indians, and son of the gallant Chieftain who distinguished himself so nobly in the revolutionary and late wars. Mr Brant was an accomplished gentleman, and died sincerely regretted by a numerous circle of acquaintances of the first respectability."

Montreal Election. It will be recollected that in consequence of its becoming necessary to fire upon the rioters during the Spring election for members of the Provincial Parliament at Montreal, several persons were killed; and the Coroner's jury, in a state of general excitement, found bills against the officers having immediate command of the troops. A postscript to the Montreal Gazette of the 1st inst. announces that the Grand Jury then sitting, had come into Court with the three bills presented to them against Dr William Robertson, Pierre Lukin, Lieut. Col. Mackintosh, and Capt. Temple, for murder; which they had rejected.

The Grand Jury at the same time handed in a presentment wherein they gave a detail of the circumstances which attended and preceded the events of the 21st may, and declared their decided opinion that the inhabitants of Montreal are indebted to the firm and decisive conduct of the Magistrates and the Officers for the restoration of order and peace, and for having averted still more serious calamities than had occurred.

From Texas. The American Adventurers into the Mexican province of Texas have for some time past shown a disposition to take the government of that country into their own hands.

We have been informed,—says the Frontier Reporter of August 4,—by a gentleman who arrived here yesterday from Avish Bayou, Texas, that a force of about 500 men, principally Americans and settlers in that country, were encamped about five miles from Nacogdoches; that their object was to take the fort at that town, which they determined to put into execution yesterday. It is stated that Col. Piedras, the commander of that post, was determined, with a force of about 400 Spaniards and 200 Indians, under his command, to resist any attempt that may be made by the Americans to reduce the place.

FOREIGN INTELLIGENCE.

Papers from abroad furnish but little of importance or interest. The contest between Don Pedro and Don Miguel is still undecided.

We extract the following items from various foreign papers.

From Germany and Italy we receive alarming news. The Austrian army has been increased to thirtysix thousand men, and now amounts to nearly two hundred thousand soldiers, with four hundred pieces of cannon; and, as far as can be ascertained, the Emperor of Austria will occupy Constance before the end of July.

Letters from Berlin and Baden speak of the discontent of the German people. Some say that the inhabitants of the Rhenish provinces have resolved not to pay taxes; but this news is contradicted by the Prussian Ambassador. The King of Sardina makes great preparations on the borders of France, and the reason being demanded the Ambassador has answered that his master collects his army against the cholera. Our war department is in a state of extraordinary activity. Troops, with as much secrecy as possible, are marching upon the menaced points. The Commander-in-Chief of the National Guards, and the Minister of the Interior, are also very busy in putting 300,000 national combatants into a state fit for war. This you may rely upon, for I have read several private circulars upon the subject.

A petition has been presented to the House of Commons, from the Catholics, praying that they may be placed on a footing with dissenters from the established church. The petition was favorably received.

Mr Manners Sutton who has for six successive Parliaments presided as Speaker of the House of Commons, on retiring receives from the nation a pension of £4,000, with a reversion of £3,000 for his son, and from the king is to receive a peerage. Mr Littleton, Mr Abercromby, and Sir Thomas Denman, are each named as likely to succeed to the chair.

Lord Brougham's salary has been fixed, after much debate at £14,000—of which £10,000 has been assigned to him as Chancellor, and £4,000 as Speaker of the House of Lords. The average amount of Lord Lyndhurst's salary and that of Lord Eldon was 14,500 exclusive of patronage.

Maria Louisa, widow of Napoleon Buonaparte, is said to have been so deeply affected by the death of her son, that her life was despaired of.

Book Trade in England.—About 1,500 volumes of new publications (exclusive of reprints, pamphlets, and periodical publications not in volumes) are annually produced in Great Britain, and, estimating the average impression of each volume at 750 copiess, we have a grand total of 1,425,000 volumes; the value of which, if sold at an average publication price of 9s. a volume, would be £506,250.

We find among the foreign items that a rich Jew, at Copenhagen, lately left the large sum of 35,000 thalers to different schools and other charitable foundations, without regard to any religious persuasion, and for the benefit equally of Jews and Christians.

MARRIAGES.

In this city, Mr Enoch J. Titcomb, formerly of Newburyport, to Miss Hannah L. Gleason, Mr Wm. Weller to Miss Clara Nichols.

At King's Chapel, by Rev. Mr Greenwood, Rev. Samuel Barrett to Miss Mary Susan, daughter of Dr Wm. P. Greenwood, all of this city.

By Rev. Dr Lowell, Mr Daniel H. Brown to Miss Hannah T. Dorety.

By Rev. Mr Ripley, Mr George Browne, (firm of Merriam & Browne,) to Miss Joanna C. daughter of Chas. C. Nichols, Esq.

On Sunday evening, by Rev. Mr Pierpont, Mr Frederick Folsom to Mrs Rhoda Lane; Mr Calvin W. Clark, merchant, to Miss Anna K. daughter of the late Dr David Townsend.

In Charlestown, by Rev. Mr Walker, Mr John B. Hayes, of Brewer, Me. to Miss Abby, daughter of Capt. Thomas Rice, of C.

In Lynn, Mr Ambrose Carlton, of Richmond, Va. to Miss Mary Ann Dow, daughter of the late Dr James Gardner.

In Hingham, Mr Norton Quincy Thaxter to Miss Jane E. F. Otis; Mr Roswell Trowbridge to Miss Sarah L. daughter of Mr Benjamin Jones.

In Plymouth, Mr Josiah Finney to Miss Betsey B. Doten; Mr Hemen C. Robbins to Miss Mary Ann Spear.

In Newbury, Capt. John C. Hoyt, of New York, to Miss Mary H. daughter of the late Capt. Nicholas Johnson.

In Newburyport, Mr Abijah C. West, of Lowell, to Miss Priscilla P. Pettingill.

In Northboro', by Rev. Mr Allen, Mr Silas Sisson of Newark, N. J. to Miss Lydia B. daughter of Hon. Jos. Davis, of the former place; Mr Amma Beeman to Miss Asenath Patterson, both of Northboro'.

In Greenfield, Mr Volney Cook, of Syracuse, N. Y. to Miss Elizabeth Newton.

In Fitchburg, Mr Samuel A. Thurston, of Concord, to Miss Martha Hastings.

In Portsmouth, N. H. Lieut. Charles H. Jackson, of the U. S. Navy, to Miss Catherine S. Shedden.

In Norwich, Conn. Joseph Baum, Esq. publisher of the Royal Gazette of British Guiana, Demerara, to Miss Susan, daughter of the late Capt. John Pierce.

In New York, Joseph Ridgway, Esq. U. S. Consul at St Croix, to Mrs Frances Stout.

In New York, Sir Thomas Braithwait Beevor, Baronet, late of Hargham, Eng to Miss Martha Hendiment, late of Camberwell. Eng.

DEATHS.

In this city, on Wednesday, 5th inst. of the scarlet fever, Susan Elizabeth, only child of Mr William and Mrs Elizabeth W. Palfrey, 2 yrs. and 8 months; Mrs Sarah Sawyer, aged 65; Mrs Betsey Wendell, wife of Isaac Parker, Esq. and daughter of the late Dr David Townsend.

In Roxbury, on the 10th inst. Mrs Adeline, wife of Mr John A. Eaton, aged 36.

In Cambridge, Lucy Channing, daughter of Wm. Ellery, Esq. of Newport, R. I. aged 15.

At Sandwich, on the 7th inst. of "enteritis," or "bilious colic," Mrs Ellen, wife of Hon Judge Davis, of this city, aged 68.

In Groton, Mrs Susanna, widow of late Rev. Dr Chaplain, and daughter of the elder Judge James Prescott.

In Salem, Mr Benj. Tucker, aged 29.

In Taunton, Mrs Hannah, wife of John W. Seabury, Esq. aged 70.

In Portsmouth, N. H. Mrs Ann, relict of the late Hon. John Goddard.

In Langdon, N. H. Capt. Jonathan Willard, aged 88, an officer of the Revolution.

In Portsmouth, R. I. Hon. William Anthony.

In Hallowell, Me. Mr Richard Dummer, aged 75, a revolutionary soldier.

In Halifax, Vt. Jonathan Marble, aged 82, a revolutionary pensioner.

In Hudson, Maj. Gen. Richard Dodge, aged 70, a soldier of the revolution.

In Musqueto Cove, L. I. George G. Jones, aged 43, late of Boston.

In New Orleans, Jacob Page, Jr, aged 38, formerly of Charlestown, Mass.

In Cincinnati, Ohio, Mr Charles Sylvester, son of Major Caleb S. of Townsend, Mass. aged 38.

In Baltimore, Mr William Phillips, merchant, aged 54.

In Green county, Ala. Col. John McKee, aged 65, formerly a Representative in Congress from that State.

In Washington, D. C. Robert Gilkerson, 108 years and 6 months.

In Quebec, 26th ult. Mrs Mary McLeod, formerly of this city.

In this city, on Tuesday, Mr William W. Wheelwright, junior partner of the firm of Lot Wheelwright & Sons.

The sudden death of Mr William W. Wheelwright has brought deep sorrow to his family and friends. A young man just entering into active life, and full of promise, Mr W. was the source of hope to his parents, and of interest to his associates. Having been graduated at Cambridge in 1824, he immediately entered upon mercantile pursuits. As a merchant, he was distinguished for intelligence, activity, fairness, and unbending principle. As a man, a cheerful disposition, active benevolence and a noble heart were his characteristics. As a son and brother he was loved, and as a companion he was highly respected and cherished. His life, though brief, has left a rich subject of recollection to those who knew him;—and now that he has gone, his friends are obliged only to mourn that a severe and neglected disease of the body had so impaired a mind naturally strong, and, in its healthy state, deeply imbued with religious principles, as to produce a derangement which led to his untimely death.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL III. No. 2, for August, 1832.

CONTENTS.

Practical Remarks, Matt. ix. 1—17; Translation and Exposition, Matt. ix. 18—38; The Demoniac of Gadara; St Paul's Combat at Ephesus, 1 Cor. xv. 32; On the Quotation of the Old Testament in the New; The Speech of Stephen, the First Martyr, Acts vii. 2—52. Sept 15.

BLANKETS, &c.

Just received, and for sale by the subscriber,—
2 bales of London double Rose Blankets, 9, 10, 11, 12, and 13 quarters, very superior.
2 bales 8, 9, 10, 11, and 12, quarters, Rose Blankets, at very low prices.
2 bales 9-4 Comforters.
1 bale 12-4 do.
Marceilles Quilts.

ELIAB STONE BREWER,
No. 414 Washington street.
Sept. 15. South End.

MR DEWEY'S FAST DAY SERMON.

For sale by L. C. BOWLES, 362 Washington street, "A Sermon on the moral uses of the Pestilence, denominated Asiatic Cholera, delivered on Fast Day, August 9, 1832." By Rev. ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford. Sept. 15.

SIX ORIGINAL BOOKS. FOR JUVENILE AND SUNDAY SCHOOL LIBRARIES.

B. H. GREENE, 124 Washington, corner of Water street, is now preparing for the press, six new and original books, by the author of "The Black Velvet Bracelet," "Early Impressions," &c. &c. They will probably be among the most interesting books that have at any time been published for children, The first of the series will be before the public in about two weeks, entitled "Annette Warrington, or Sequel to the Black Velvet Bracelet."

N. B. Due notice will be given of the appearance of the others.

On hand an excellent collection of books, for Unitarian Sunday School Libraries.

SUNDAY SCHOOL DEPOSITORY,
124 Washington Street.

WANTED

A Lad 16 or 18 years of age to attend in a Book-Store. One from the country would be preferred. Inquire at 362 Washington Street. Sept. 8.

LIBERAL PREACHER,

FOR SEPTEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for September, 1832.—New Series, Vol. II. No. 9, Containing a Sermon by Rev. JOSEPH FIELD, of Weston. *Subject*,—"Causes of Religious Indifference." Sept. 1.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

CHRISTIAN MONITOR—NEW SERIES.

Just published by S. G. SIMPKINS, 79 Court Street, corner of Brattle Street, the "Christian Monitor,"—*New Series*, Vol. 1. containing the following articles.

The Nature and Design of a Christian Church; Christian Fellowship; A Discourse before the Society for promoting Christian Knowledge, Piety and Charity; Youth invited to the Lords Supper; What is meant by joining the Church; The advantage of Religious Resolutions and Vows; An Affectionate Invitation to the Communion; The Perpetuity of the Lords Supper. Aug. 28.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No XV. of the NEW ENGLAND MAGAZINE, for September, 1832.

CONTENTS.

Original Papers.—Europe; Paul Knapp,—or the Life of a Yankee; Domestic Manners of the French; Common Schools; My Books; Torquemada, a Tale of the Peninsular War; Fragments of New-England Eclogues; The White Sulphur Springs; Green Peas, and other Matters; Nancy Gale; Blue-Deviled Retrospection; Harvard College, Forty Years Ago; A Leaf from an old Almanack; Virtue's Ghost.

MONTHLY RECORD. *Politics and Statistics.*—United States, South Carolina, Georgia, Illinois.

Literary Notices.—Remarks made on a Tour to Prairie du Chien, and thence to Washington city, in 1829. By Caleb Atwater. Biographical Memoir of the late Commodore Barney. Edited by Mary Barney. The Literary Remains of John G. C. Brainard, with a Sketch of his Life, By J. G. Whittier. The Etymological Encyclopedia of Technical Words and Phrases, used in the Arts and Sciences, &c. By D. J. Browne. A Discourse delivered in the Church in Brattle Square, on the day of Fasting, on account of the Cholera. By Professor John G. Palfrey. A Sermon preached in the Twelfth Congregational Church, Boston, on the day of Fasting, &c. By Rev. Samuel Barrett. Tract on Comets, translated from the French of M. Arago. By John Farrar.

Universities and Colleges.

Miscellanies.—Statue of Washington, Presbyterian Church, Trade in the West, Revolution Relics.

Obituary Notices.

Our File. Sep. 1.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke Farm;" "Demerara;" "Ella of Garveloch;" "Wea. and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by ROBIN CARVER, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

SUMMER GOODS AT REDUCED PRICES

The Subscriber offers for sale at his Wholesale and Retail Store, the remainder of his *Summer stock* of Goods, which were purchased at *auction*, and will be sold at very *reduced prices*.

Super. 4-4 French high col'd muslins. at	2s 6d
do. " English " " "	1s 6d
do. " " buff and blue,	1s.
do. 3-4 Lowell and Swiss,	12 1-2
3-4 white Dimity,	12 1-2
4-4 superior French Prints,	1s 6d
" " London "	1s 6d
4-4 and 6-4 plain Swiss Muslin, from	1s to 2s 6d
" figured " "	2s to 3s 9d

Cotton Cambrics and Cambric Muslins.

Also received, per Ship Dover.

1200 doz. of Chaps best spool cotton, warranted 200 yds. at	each 4 cts.
2000 doz. black spool cotton,	1 cent
2000 " cotton tapes,	1
1000 " linen "	2
2000 ps. black silk braid, at	6d
1000 doz. boxes cotton, at	6 1-4
1 case bundle hdkfs. at	12 1-2
Fancy hdkfs. from 6 1-4 cts. to	$ 1
7-4 Orleans shawls, at	$ 1
Barrage scarfs, large size,	$ 1
Gauze " " "	2s to $ 1
White gauze Veils, from	1s 6d to 4s 6d
Black " "	do. do.
Green barrage "	do. do.
Black crape "	do. do.
" bobbinet lace Veils, at	$2 50
" blange,	3s 9d
" and colored barrage, superior quality,	1s 6d
" " " "	1s 6d
Wide gauze ribbo	6 1-4
Narrow " "	3 cts.
Wrought muslin capes, from	6d to 3s
50 dozen black purses, clasped,	6 1-4
Red merino shawls, from	$3 to $7
4-4 Bengal striped ginghams,	12 1-2
4-4 French extracted ginghams, damaged,	12 1-2

ELIAB STONE BREWER,
No. 414 Washington street.

SELECTED POETRY.

[From "Songs of the Affections."]

THE LAST TREE OF THE FOREST.

BY MRS HEMANS.

Whisper, thou Tree, thou lonely Tree;
One, where a thousand stood!
Well might proud tales be told by thee,
Last of the solemn wood!

Dwells there no voice amidst thy boughs,
With leaves yet darkly green?
Stillness is round, and noontide glows—
Tell us what thou hast seen.

"I have seen the forest shadows lie
Where men now reap the corn;
I have seen the kingly chace rush by,
Through the deep glades at morn.

"With the glance of many a gallant spear,
And the wave of many a plume,
And the bounding of a hundred deer,
It hath lit the woodland's gloom.

"I have seen the knight and his train ride past,
With his banner borne on high;
O'er all my leaves there was brightness cast
From his gleaming panoply.

"The pilgrim at my feet hath laid
His palm-branch 'midst the flowers,
And told his beads, and meekly pray'd,
Kneeling, at vesper hours.

"And the merry men of wild and glen,
In the green array they wore,
Have feasted here with the red wine's cheer
And the hunter's song of yore.

"And the minstrel, resting in my shade,
Hath made the forest ring
With the lordly tales of the high Crusade,
Once loved by chief and king.

"But now the noble forms are gone,
That walk'd the earth of old;
The soft wind hath a mournful tone,
The sunny light looks cold.

"There is no glory left us now,
Like the glory with the dead;—
I would that where they slumber low
My latest leaves were shed!"

Oh! thou dark Tree, thou lonely Tree,
That mournest for the past!
A peasant's home in thy shades I see,
Embower'd from every blast.

A lovely and a mirthful sound
Of laughter meets mine ear;
For the poor man's children sport around
On the turf, with nought to fear.

And roses lend that cabin's wall
A happy summer glow;
And the open door stands free to all,
For it recks not of a foe.

And the village bells are on the breeze,
That stirs thy leaf, dark Tree:
How can I mourn, 'midst things like these,
For the stormy past, with thee?

[From the Monitor and Adviser.]

ODE.

BY WILLIAM H. BURLEIGH.

Hark!—the cry of death is ringing
Wildly from the reeking plain—
Guilty Glory, too, is flinging
Proudly forth her vaunting strain.
Thousands on the field are lying,
Slaughtered in the ruthless strife—
Wildly mingled, dead and dying,
Show the waste of human life!

Christian! can you idly slumber
While this work of Hell goes on?
Can you calmly sit and number
Fellow beings, one by one,
On the field of battle falling—
Sinking to a bloody grave?
Up! the God of Peace is calling—
Calling upon you to save!

Listen to the supplications
Of the widowed ones of earth?
Listen to the cry of Nations
Ringing loudly, wildly forth!
Nations bruised, and crushed forever
By the iron heel of War!
God of Mercy!—wilt thou never
Send deliverance from afar?

Yes!—a light is faintly gleaming
Through the cloud that hovers o'er—
Soon the radiance of its beaming
Full upon our land will pour—
'Tis the light that tells the dawning
Of the bright Millenial Day,
Heralding its blessed morning
With its peace-bestowing ray?

God shall spread abroad his banner,
Sign of Universal Peace—
And the Earth shall shout Hosanna,
And the reign of Blood shall cease!
Man no more shall seek dominion
Through a sea of human gore—
War shall spread its gloomy pinion
O'er the peaceful earth no more.

MISCELLANEOUS.

POLITICAL STATE OF GREAT BRITAIN.

We continue our extracts from the able and interesting article in the London Monthly Repository of June, on the

RECENT POLITICAL CRISIS.

How long will it be before we may speak of the nation, the people, the many, without there being any antithetical term to words which ought to be all-comprehensive? Better were it for the few if the many were all. But this is the very question now at issue; or rather the ultimate principle which has raised that question; and which is, indeed, none other than the Christian doctrine of universal brotherhood. Reform is one phasis of the universal struggle between appropriation and community, domination and freedom, class privilege, and public right, the gratification of individuals, and the greatest happiness of the greatest number. There can be no doubt generally as to the mode in which it is the tendency of events and the plan of Providence ultimately to decide.

But with the intelligence of the community clearly against them, on the question of true or false in theory,—and with the feeling of the great mass of the community strongly against them, on the question of good or bad, beneficial or intolerable, in practice,—the aristocracy had a very plain path to pursue, that of securing to themselves gratitude, and honorable influence by a graceful and timely concession to the public wish. They have unhappily taken a different course: many of them have assumed a tone of defiance and scorn which could not but provoke retort, others have irritated by an obstinate, quibbling, inconsistent, and vexatious opposition to what might be delayed but could not be defeated; all the mean arts of intrigue and treachery have been unblushingly practised by members of that class which arrogates the pre-eminent possession of personal honor and dignity. The aristocracy will never again occupy an influential place in the estimation of the country. It had its three warnings, they were disregarded, and nothing remains but paralysis and death. The immediate fall of the Duke of Wellington on his declaration of hostility to reform, in November 1830, was the first warning. The victory of popular enthusiasm over every kind of corruption, influence and intimidation, in the elections last summer, was the second: and the third followed in the ignominy into which the Bishops plunged themselves, their order, and their church, by their votes in that memorable division in which they turned the majority against the bill. There was enough to make the Peerage pause, and not madly cast itself and drag the very throne along with it, into the abyss of popular odium and execration. It seems most probable that the refusal of the King to create peers was only weakness, acted upon by hostile influences; but, for the time, the people believed it to have been treachery, and his unprecedented popularity was in an instant annihilated. The impression can never be obliterated. The tremendous perils to which the country was exposed, and the actual evils which were produced, by the defeat of ministers in the Lords, and their virtual dismissal by the King, can never be forgotten. Who could avoid asking whether there ought anywhere to exist such a power for mischief? Hereditary legislation and hereditary sovereignty became exposed to 'obstinate questionings,' which are still working, and long will work, in men's minds. The people doubt, and they will be resolved. Excitement will cool, and irritation pass away, and insults be forgotten, but inquiries have been started which will only conclude in full investigation, and decision. A headstrong faction has provoked the analysis of prescription, and the bringing of monarchy, aristocracy, democracy, and republicanism, to the only test which a people accustomed to thought and discussion can permanently acknowledge, the Test of Utility.

During these eventful days, the Political Unions, both in London and the country, were joined by vast numbers of persons, of all ranks and classes in society; many of whom had before been doubtful as to the expediency of such associations. Their importance was now manifest. They served as rallying points, around which gathered almost all who were not content passively to await the result, whatever that result might be. Many whose station (as Members of Parliament for instance,) or whose general notions and habits (as the Quakers) had made them hitherto keep aloof, now felt that the threatened safety of the country was paramount to all such considerations: at the office of one Union alone, the enrolment went on, for ten days, at the rate of 1500 a day. Slight as is the degree of organization which the laws allow to political associations, it is still so much better than individual action, or evanescent meetings, that multitudes hastened to avail themselves of it. They looked to the Unions as the hope and stay of the country in the coming confusion, which we believe they were mainly instrumental in averting. The promptness with which they were assembled, the singleness of direction which their efforts took, leading the universal cry of the country for the restoration of Earl Grey, the plainness and decision with which they gave such expression as the law allows to the determination of commencing a passive resistance to any other administration, showed them the apt and ready organs of that resistless national power, which has been described at the commencement of this article. It is to be hoped that the nature and advantages of these societies may now become better understood. They have done much good, and they might have done much more, but for the uninquiring prejudice, which has, to so large an extent, deprived them of the co-operation of the middle classes. We could specify some signal instances of their beneficial influence on the spirit, opinions, and desires of those poorer classes who have constituted their chief numerical strength. We know that they have done much in abating the mutually hostile feelings which had sprung up between the middle and the lower classes of society. They have afforded facilities for 'the diffusion of sound moral and political information,' to an unexampled extent. They have done that practically, about which too many Christian congregations only theorize — they have brought together the high and the low, the rich and the poor, those who think and those who toil, with mutual confidence, to teach and to be taught, to inquire, discuss, resolve, and act, on the ground of common equality and fraternal union. It may yet appear that they have even a greater merit than that of strengthening the people to obtain the Reform Bill; the merit of preparing and qualifying the people to avail themselves of that bill when obtained, so as to derive from it those advantages of good government, without which it is only so much wasted parchment.

But the great inference of all, from these occurrences, is the immense importance, the absolute and urgent necessity of providing for universal public instruction. Not instruction in reading, writing, and arithmetic merely, not that of Sunday Schools, and Mechanics' Institutes, but political instruction, that is to say, the principles of social morality. This is the instruction for which millions are craving, and to withhold or impede the supply is most perilous. Every topic on which we have hitherto dwelt, the magnitude of the power which the people have discovered that they possess, the quietness, promptness, and determination with which they were about to avail themselves of that power, the feelings which have been excited and the questions which have been raised, by the blind selfishness and pride of the aristocracy, and the habit which, in self-defence has been generated of political association,—all are so many cogent arguments for carrying the general information of the people to the highest attainable point. The wisest thing which can be done, is the instant repeal of the taxes on knowledge. The schoolmaster must be abroad in the form of a newspaper. The Society for the Diffusion of Useful Knowledge has failed of its original object, by the exclusion of those topics about which people care the most. The large circulation of their publications may have equalled the expectation of its founders, but it is very much amongst a different description of persons from that which they had principally intended to benefit: it is amongst the middle classes, who have also in addition, a sight at least of the newspapers. The books and journals which shall enlighten the whole mass of the community must have an ample proportion of political discussion and information blended with the other knowledge which they communicate. The want exists so strongly and so largely, that provision, such as it is, is continually made for it, in open defiance of the law. This state of things is full of mischief; it can only be remedied by the repeal of the duties which render newspapers so expensive, and affording similar facilities to those which exist in America for the circulation of journals. So much knowledge has been gained, as to make the communication of as much more as can be imparted, a measure not only of kindness, but of prudence; not merely a good, but a necessity. We trust the present session of Parliament will not close without this supplement to the Reform Bill. The next step in the order of creation to the production of a world is to say 'let there be light,' without which that world were but a shapeless mass of conflicting elements.

So much power has been discovered, that the knowledge for its guidance cannot be too rapidly or extensively generated. A fearful amount of distress and suffering must have ensued from the exercise of that power; it was a last resource, a desperate remedy; and the possibility of an appeal to it cannot be too carefully guarded against. It was only not worse than the reign of terror, which would have been the alternative. The efficient preventive can only be found in the recognition of the people's rights, the enlightenment of their minds, and the improvement of their condition. Every man who can in any degree promote these objects should put forth his strength to the work which God hath given him to do.

A LITERARY WIFE.

How delightful is it,—says d'Israeli in his "Curiosities of Literature,"—when the mind of the female is so happily disposed, and so richly cultivated, as to participate in the literary avocations of her husband. It is then truly that the intercourse of the sexes becomes the most refined pleasure. What delight, for instance, must the great Budæus have tasted, even in those works which must have for others a most dreadful labor: his wife left him nothing to desire. The frequent companion of his studies, she brought him the books he required to his desk: she compared passages and transcribed quotations; the same genius, the same inclinations, and the same ardor for literature, eminently appeared in these two fortunate persons. Far from withdrawing her husband from his studies, she was sedulous to animate him when he languished. Ever at his side, and ever assiduous—ever with some useful book in her hand—she acknowledged herself to be a most happy woman. Yet she did not neglect the education of eleven children. She and Budæus shared the mutual cares they owed their progeny. Budæus was not insensible of his singular felicity. In one of his letters he represented himself as married to two ladies; one of whom gave him boys and girls, the other was philosophy who produced books. The lady of Evelyn designed herself the frontispiece to his translation of Lucretius. She felt the same passion in her own breast as animated her husband's, who has written with such ingenuity. Of Baron Halley it is recorded that he inspired his wife and family with his different pursuits. They were usually employed in assisting his literary occupations: they translated manuscripts, consulted authors, gathered plants, and designed and colored under his eye. What a delightful picture has the younger Pliny given posterity in his letters, of Calphurnia, his wife! "her affection to me has given her a turn to books, and my compositions, which she takes pleasure in reading, and even getting by heart, are continually in her hands. How full of tender solicitude is she when I am entering upon any cause! How kindly does she rejoice with me when it is over! While I am pleading, she places persons to inform her, from time to time, how I am heard, what applauses I receive, and what success attends the cause. When, at any time, I recite my works, she conceals herself behind some curtain, and with secret rapture enjoys my praises. She sings my verses to her lyre, with no other master but love, the best instructor, for her guide. Her passion will increase with our days; for it is not my youth nor my person, which time gradually impairs, but my reputation and my glory, of which she is enamoured."

WAR,—INTERNAL IMPROVEMENTS.

The following passages are from the report of a speech of Francis Granger, at the last session of the New York Legislature.

WAR.

War is sometimes thought necessary to establish national character; often to protect national honor. But it is character purchased with life and treasure; honor bought with widows' tears and orphans' blighted hopes. The plume of victory is ever crimsoned with the blood of the brave; and the war eagle that today perches proudly upon the conquering banner of your country, tomorrow sits like a vulture, gnawing at the vitals, and draining the life stream of the people.

INTERNAL IMPROVEMENTS.

Compare this with debts contracted by governments, to arouse the energies, and call forth the slumbering resources of a people. Would you feel the full effect of this contrast?—traverse the line of the Erie canal, and compare the present prosperity of that portion of our State, with the gloom with which it was shrouded in the commencement of these works.

The hopes excited by the high prices and wild speculation which followed the war, had been crushed. The convulsions of Europe had subsided, and our accustomed sources of wealth were dried at the fountain. Every product of agriculture was consumed in the expense of reaching a market; transportation cost more than production; and the richest crops of our soil mouldered in the granaries.

In the villages, the bustle of business had been succeeded by the restlessness of disappointment; in the country, an universal apathy had seized our people. Yet no sooner was this life-bringing artery, [the Erie canal,] opened to our hope, than it carried health and action to every department of industry. If there be a country more favored than any other section of our State, it is that whose products are drawn through the Erie canal.

Look at the increasing strength and prosperous condition of that whole people; the activity which there marks every character of employment. Look at the thriving villages, sprinkled as from the wand of an enchantress, along a line of near four hundred miles, and presenting to your view all the comforts and elegancies of polished life. Visit the cities of the wild, "where fashion sparkles in her rooms of light;" where science claims her halls, and virtue rears her temples to the service of the living God.

"These are the results of that bold policy which excites to admiration and prompts to rivalry our sister States:—of that broad patriotism which has secured to our people benefits higher than wealth or titles can bestow, and lasting as the fame of those by whom this system of improvement was called into being.

THE CHRISTIAN EXAMINER and GENERAL REVIEW—No. LII. *for September*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. State of Society in England and this Country.—Householders in Danger from the Populace. By Edward Gibbon Wakefield, Esq.

Art. II. Sullivan's Discourse before the Boston Mercantile Association.—A Discourse delivered before the Boston Mercantile Association. By William Sullivan.

Art. III. Miss Martineau's Five Years of Youth.—Five Years of Youth; or Sense and Sentiment. By Harriet Martineau.

Art. IV. Sprague on Revivals.—Lectures on Revivals of Religion. By William B. Sprague, D. D. &c.

Art. V. The Western Christians and Reformers.—1. Christian Messenger. By B. W. Stone and John T. Johnson. 2. The Millenial Harbinger, edited by Alexander Campbell. 3. The Evangelist. By Walter Scott.

Art. VI. Charity in Resisting Aggressions on the Rights of Conscience.—Correspondence between the First Church and the Tabernacle Church in Salem.

Art. VII. Letter from Dr Carpenter on his Plan of a Harmony.

Art. VIII The Well-spent Hour, and Sequel.—1. The Well-spent Hour. Third Edition, corrected and enlarged. 2. Sequel to "The Well-spent Hour"; or the Birth-Day.

Art. IX. American Colonization Society.—Annual Reports of the American Colonization Society for Colonizing the Free People of Color of the United States.

Art. X. Spark's Life of Morris.—The Life of Gouverneur Morris, with Selections from his Correspondence and Miscellaneous Papers. By Jared Sparks.

Art. XI. Blanchard on Regeneration.—The Christian Doctrine of Regeneration. By I. H. T. Blanchard.

Art. XII. Miss Hannah Adams.—A Memoir of Miss Hannah Adams, written by Herself. With Additional Notices by a Friend. Sept. 1.

PROF. PALFREYS' SERMON.

SECOND EDITION.

Just published by GRAY & BOWEN—A "Discourse delivered at the Church in Brattle-square, Boston, August 6th, 1832, the day appointed for Fasting and Prayer in Massachusetts, on account of the approach of Cholera. By J. G. PALFREY, A. M. Professor of Biblical Literature in Harvard University." Published by request. Aug. 25.

TRACT No. 63, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 63, of the first series of the American Unitarian Association, for September, entitled "The Christian Change, described by the Apostle Peter." By CONVERS FRANCIS. Price 3 cents.
Sept. 1. GRAY & BOWEN.

DIAPERS AND CRASH.

5 bales of Russia Diapers, 12s 9d per piece.
10 " " Crash, 6 1-4 cts. pr. yd.
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Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL. III. No. 1, for July, 1832.

CONTENTS.

Difficulties of Scriptural Interpretation; On the Destruction of the Canaanites by the Children of Israel; The Natural Effect of the Situation of the Writers of the New Testament on their Writings; Notes on the Epistles—Ephes. ii. 8,—Ephes. iii. 9; The Various Readings of the New Testament; Translation and Exposition—Matt. ix. 1—17. Aug. 25.

CHRISTIAN PIONEER, FOR JULY.

Just received by L. C. BOWLES, 362 Washington street.

CONTENTS.

On the Moral Constitution and History of Man, Chap. VII; Dr Chalmers' Illustrations of Theology, No. 1; Remarks on Paine's 'Age of Reason,' in a series of Letters addressed to the Readers of the Christian Pioneer, Letter 3; Knowledge the herald of Christian Unitarianism, and Christian Unitarianism the harbinger of universal intelligence, peace, and benevolence. *Review.*—Illustrations of Political Economy, No. 4;—Demerara, a Tale, by Harriet Martineau. *Intelligence.*—Unitarian Village Missionary Society; Annual Meeting of Christian Tract Society; Scottish Unitarian Christian Association. Aug. 25.

PRAYER FOR THE SICK.

This day published by L. C. BOWLES, 362 Washington street, "A Sermon preached at King's Chapel, Boston, on Thursday, August 9, 1832, being the Fast Day appointed by the Governor of Massachusetts, on account of the appearance of the Cholera in the United States. By F. W. P. GREENWOOD, Junior minister of King's Chapel." Published by request. Aug. 18.

MR BARRETT'S FAST SERMON

Just published, and for sale at this office, Mr Barrett's Fast Sermon in reference to the Cholera. Aug. 18.

MORMONISM.

The pamphlet on Mormonism, referred to in a communication in this day's Register, is for sale at this office, and by B. B. MUZZEY, No 27 Cornhill. Aug. 18.

THE CHRISTIAN'S MANUAL

FOR SUNDAY SCHOOL TEACHERS.

L. C. BOWLES, 362 Washington street, has for sale a few copies of the "Christian Teachers's Manual," old and new series, comprising six volumes, embellished with a number of lithographic drawings, which will be sold at the very reduced price of $2, 5 per set; mostly bound in cloth, and lettered, being *one third* of the subscription price. This work is very valuable for Sunday school Teachers, or Juvenile Libraries, and an opportunity is now offered of obtaining it at a very low price.

Also for sale as above, a few sets of the 'Unitarian Advocate,' and 'Liberal Preacher,' at reduced price.

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"The object of this publication will be to afford Sunday school Teachers and parents, and also to other Christians, facilities towards a right understanding and use of the Bible, particularly of the New Testament. It will contain translations of different passages, and whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children."

The work is published monthly, at $2 per annum. Subscriptions for the new year, the first number of which will be published in a few days, received by the subscriber, who has also for sale, the back numbers from the commencement, bound in two volumes.

L. C. BOWLES, Publisher,
362 Washington street.

ESSAY ON DEMONIACS.

Just published, and for sale at this Office, and at C. BOWLES's bookstore, 362 Washington street, "An Essay on the demoniacs of the New Testament." 50 pp. 12mo.

This essay was prepared for the Scriptural Interpreter, in the last number of which it was printed. It is published in a separate form under the belief that some persons besides the subscribers to that work may be gratified with a brief and impartial view of a question on which more has been loosely said than carefully written in this country. E. S. G. Aug. 18.

BLANCHARD ON REGENERATION

For Sale at the Christian Register Office, corner of Washington and School Streets, at a reduced price, a Treatise on "The Christian Doctrine of Regeneration, by I. H. T. Blanchard."

UPHAM'S DISCOURSE.

Just published and for sale by L. C. BOWLES, 362 Washington street, "A Discourse delivered on the anniversary of the Association of the First Parish in Hingham, July 8, 1832. By CHARLES W. UPHAM, Junior Pastor of the First Church in Salem." Aug. 11.

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BY DAVID REED:

CORNER OF WASHINGTON AND SCHOOL STREET

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